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1820

Account of the Cutler,  
by W. Bramwell.

1820

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A

SHORT ACCOUNT  
OF THE  
*Life and Death*  
OF  
ANN CUTLER,

WHO WAS MADE A PRINCIPAL INSTRUMENT IN THE BEGINNING  
OF THE LATE REVIVAL OF THE WORK OF GOD  
IN YORKSHIRE, LANCASHIRE, &c. &c.

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BY WILLIAM BRAMWELL,  
PREACHER OF THE GOSPEL.

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God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

1 Cor. chap. 1. ver. 27, 28, 29,

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## PREFACE.

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The amiable author of the following artless Narrative, was a man of singular modesty. It was in the exercise of this virtue that he refrained from acquainting his readers with the fact, that Ann Cutler was converted under his ministry. In the edifying "Memoir of Mr. Bramwell's Life and Ministry" by Mr. Sigston, it is related, that, while that good man was a local-preacher near the place of his nativity, under his sermons multitudes were convinced of sin, and many received a knowledge of their acceptance with God. ANN CUTLER, or, as she was more familiarly called, 'PRAYING NANNY,' a woman remarkable for holiness, was one of the earliest fruits of his labours. She resided at a village near Preston, in which Mr. Bramwell frequently preached."

Ann Cutler's great talent lay in the power of her intercessions before the throne of grace, in striking admonitions to perishing sinners, and in fervent exhortations to repentance. Notwithstanding her frequent exercises in public, which it might be supposed would have a tendency to wear down the delicacy of the female character, she was modest and unassuming in her deportment, and possessed all the unaffected simplicity of a little child. She almost literally fulfilled that blessed commandment, '*Rejoice evermore; pray without ceasing; in every thing give thanks.*' Her rejoicing was of the true apostolical kind, and often manifested itself when she found those with whom it was her duty to rejoice: but it was changed into '*weeping* when she met with those who wept,' with whom it was a privilege "unknown to vulgar souls, the luxury of tears to feel."—The unceasing spirit of prayer and thanksgiving be-

came, in her, a confirmed gracious habit; and it was as her meat and her drink to be engaged in such a high and delightful employment. In reference to her fervent spirit of devotion, for which her memory will long be revered in several parts of Lancashire and Yorkshire, Mr. Bramwell's biographer says, "About the same period ANN CUTLER was led to visit Dewsbury. It was her constant practice to rise between three and four o'clock in the morning, and wrestle with God for a revival, while Mr. Bramwell was engaged in the same exercise at that early hour in another apartment. It was almost impossible for any one to take repose by sleep, or to be unrefreshed in spirit, while near two such zealous persons, who often relieved the burden of their souls by praying aloud."

It appears, that "two years before she entered into this way, Mr. Bramwell persuaded her to the contrary; but at different times she believed it to be her duty," and therefore proceeded in her public course. In subsequent years Mr. Bramwell was brought to think on this subject, that, "in the great work of human redemption, the Almighty had a sovereign right to make his own election of instruments. To question the validity of any one's call, whose labours were clearly sanctioned by the broad seal of Heaven, appeared in his eyes a most unwarrantable act of presumption." His Biographer adds, "A few women of great piety were accustomed, at an early period in the History of Methodism, publicly to warn sinners to flee from the wrath to come. Among those ancient female worthies, was the late Miss Bosanquet, (afterwards Mrs. Fletcher,) who frequently engaged in this interesting employment. Some persons had expressed a degree of surprise at her continuing occasionally to address a congregation. It was her desire to '*abstain from all appearance of evil*,' and to do nothing by which a weak

brother might be offended. She therefore wrote to that 'great man in Israel,' the Rev. John Wesley, stated her case, and received from him the following reply :

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## "TO MISS BOSANQUET.

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*Londonderry, June 13, 1771.*

"MY DEAR SISTER,

"I think the strength of the cause rests there,—in your having an extraordinary call. So I am persuaded has every one of our lay-preachers: otherwise I could not countenance their preaching at all. It is plain to me, that the whole work of God termed **METHODISM**, is an extraordinary dispensation of his providence. Therefore I do not wonder, if several things occur therein, which do not fall under *ordinary rules* of discipline. St Paul's ordinary rule of discipline, was, '*I permit not a woman to speak in the congregation* ;' yet in extraordinary cases, he made a few exceptions; at Corinth in particular.

"I am, my dear sister,

"Your affectionate brother,

"J. WESLEY."

"Similar to these were Mr. Bramwell's views."

In the number of zealous and successful female exhorters may also be reckoned **ANN CUTLER**; and the subjoined beautiful copy of verses, written by Mr. Bernard Barton, of Woodbridge, a respectable member of the **SOCIETY OF FRIENDS**, may serve as an apology for the worthy subject of this "Short Account," as well as for the pious Lady in memory of whose virtuous labours it was originally composed.

## VERSES To the Memory of Mary Fletcher.

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ENTHUSIAST, fanatic, and fool,  
Many who read thy life will style thee ;  
And others, more sedate and cool,  
Will pity, who dare not revile thee.

For me, I feel, on laying down  
The volume, neither power nor will  
To ape the critic's frigid frown :  
To flatter thee were idler still.

While *living*, praise of man to thee  
Was nothing : o'er thy mouldering earth,  
Its empty echo now would be  
But mockery of thy Christian worth !

Nor would I, venerable shade !  
Now touch such high and solemn theme,  
Or this poor tribute have essay'd,  
If thus the unthinking world would deem.

But there are those, with whom the test  
Of truth is not the Gospel creed ;  
To whom thy life will be a jest,  
Thy path—a parable indeed !

And these, perchance to show their wit,  
Will heap thy name with obloquy ;  
And o'er thy hallow'd pages sit,  
“ Drest up in brief authority.”

To thee it matters not ; but those  
Who honour and revere thy name,  
May be allow'd to interpose,  
And vindicate thy well-earn'd fame.

Not for thy sake alone, but theirs  
Who tread the path which thou hast trod ;—  
The church, which prompted once thy prayers,  
Thy faith, thy Saviour, and thy God !

These, with united voice, demand  
The payment of that sacred debt ;  
Due, in a favour'd Christian land,  
When stars of righteousness have set.

Set, but to rise with holier light ;  
Eclips'd on earth, to shine in heaven ;  
How should the chill grave's transient night  
Dim what Death's Conqueror had given ?

And such wast thou : a prophetess  
Worthy the church's earlier day ;  
In piety and faithfulness,  
Proving "to love is to obey."

Sceptics may think thy life on earth  
Was madness—an enthusiast's dream ;  
And Folly, in its empty mirth,  
Thy end devoid of honour deem:

But Faith, which owns thee unforget,  
For thy immortal spirit paints  
With children of the Lord thy lot,  
Thy heritage among the Saints !

## INTRODUCTION.

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In the following account of Ann Cutler, I have endeavoured carefully to retain her own expressions: I have given her letters without any alteration, believing that this mode would be the most edifying and pleasing to her numerous acquaintance. In a narrative like this, simplicity should be constantly kept in view. Her artless and childlike spirit will be best seen in her own journal, which is now before me, and from which I shall make some extracts.

She made it her custom daily to write down the dealings of God with her soul; a custom which numbers have found to be extremely beneficial and which I strongly recommend. As I never met with her equal, and scarcely expect to meet with her like again, I thought that a relation of her experience might be useful and instructive. May God make it a blessing to every reader!

WILLIAM BRAMWELL.

## A

## SHORT ACCOUNT, &amp;c.

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ANN CUTLER was born near Preston, in Lancashire, in the year 1759. Till she was about twenty six years of age she was very strict in her morals and serious in her deportment; but she never saw into the method of salvation by Jesus Christ till the Methodist local preachers visited that neighbourhood. After hearing one of them she was convinced of sin, and, from that time, gave all diligence to obtain mercy. In a short time she received pardon, and her serious walking evidenced the power she enjoyed. It was not long before she had a clearer sight into her own heart; and, though she retained her confidence of pardon, she was yet made deeply sensible of the need of perfect love. In hearing the doctrine of sanctification, and believing that the blessing was to be received through faith, she expected instantaneous deliverance, and prayed for the *power to believe*: her confidence increased until she could say; "Jesus, Thou wilt cleanse me from all unrighteousness!" In the same year of her finding mercy, 1785, the Lord said, "I will; be thou clean." She found a sinking into humility, love and dependence upon God. At this time her language was, "Jesus, thou knowest I love Thee with all my heart. I would rather die than grieve Thy Spirit. Oh! I

“cannot express how much I love Jesus.” After this change, something remarkable appeared in her countenance,—a smile of sweet composure: It was noticed by many, as a reflection of the Divine Nature, and it increased to the time of her death. In a few months she found a great propensity to grieve for sinners, and often wept much in private; and, at the same time, was drawn out to plead with God for the world in general. She did not know the meaning of this; and she found none that could either enlighten her mind or encourage her views. Her concern increased; and nearly every time I saw her, I was asked for instruction. She began to pray in meetings; and several persons were awakened and brought to God. The effects of her labours were manifest. Many were displeased, but some were *saved*. At Preston, Blackburn, &c. she became noted for piety, and yet her usefulness was comparatively but small. Her manner and petitions were strange to numbers, as she prayed with great exertion of voice and for *present blessings*. She would frequently say, “I think I must pray. I can not be happy unless I cry for sinners. I do not want any praise: I want nothing but souls to be brought to God. I am reproached by most. I cannot do it to be seen or heard of men. I see the world going to destruction; and I am burdened till I pour out my soul to God for them.”

Mr. Wesley calling at Preston, she communicated to him her experience, as it respected her union with

God, and strong desire to do his will. He wrote her an answer, of which an exact copy may be here inserted, as it was left among her other papers.

*"Walton, April 15, 1790.*

" MY DEAR SISTER,

" There is something in the dealings of God with your soul which is out of the common way. But I have known several whom he has been pleased to lead in exactly the same way, and particularly in manifesting to them distinctly the three persons of the ever-blessed Trinity. You may tell all your experience to me at any time ; but you will need to be cautious in speaking to others, for they would not understand what you say. Go on in the name of God, and in the power of his might. Pray for the whole spirit of humility, and I wish that you would write and speak without reserve to, dear Nanny,

" Your's affectionately,

" JOHN WESLEY."

It is easily seen from this answer what opinion Mr. Wesley had of Ann Cutler, particularly as it respected her depth of piety ; and, to my knowledge, she attended to the advice which he had given in this letter. She experienced many things in union with God which she mentioned but to few ; and some manifestations, she declared to me, were never related to any.

Another preacher wrote to her, about the same time, as follows :

"DEAR SISTER,

"I rejoice that you stand in the love of God. Keep to the plain New Testament. Learn no mystical phrases. Remember, it is REPENTANCE, FAITH and HOLINESS: the Bible knows this religion and no other. Read this, and it will lead you higher and higher till you obtain the crown.

"I am your affectionate Brother,"

\* \* \* \*

I think it proper now to take notice of the different parts of her experience, which were evidenced to numbers for more than eight years.

#### *Her Faith in God.*

Her manner was to search diligently the New Testament, to know what blessings were promised to her; and if she could only satisfy herself, from her own reading, or from the explanation of others, of what the promise contained, she instantly believed that the Lord would give it: and it appeared that she daily, through faith, increased in the work of God. I never remember hearing her say that she had received any blessing, without adding, "I see a great deal more for me in Jesus."

When she was called upon to plead for others, her manner was, if possible, to know their state. For this she used every prudent means. If she was satisfied of what they then needed, she believed with all her heart that the Lord would fulfil their desire. She was as confident for sanctification as justification.

tion ; yet she observed, it required a greater exertion of faith, in the person prayed for and the person pleading, to receive purity of heart than pardon.

She lived by faith. I had evidence that, as she received, she trusted in no grace, but looked through all to God.

In several places, when preachers and others had lost their hope of a revival, she has selected a few souls to assist her, and, to the astonishment of many, has prevailed with God.

### *Her Christian Love.*

She often expressed herself thus : " It is all love ; nothing but love. God is love. I want more of this love. How do you think I may attain to more ? " I feel nothing but pure love : but God can enlarge my heart and give me a greater fulness. I feel my soul continually burn with love to Jesus." If ever any gave evidence of love, she certainly did ; and, according to the thirteenth chapter of the first Epistle to the Corinthians, she '*believed all things, hoped all things, endured all things.*'

Her love to sinners appeared in her frequent sighs, groans, tears and strong crying to God in secret. What appeared the most like tautology in her petitions, was, " Jesus, save sinners ! Thy blood was shed for them. Oh ! save sinners ! "

Her love to real penitents was striking. Her soul travailed in birth till Christ was formed in them. She went through great sorrow, sympathizing with the broken in heart ; and she always seemed unwilling

to leave them till they were comforted. Her love moved her to mourn with them that mourned ; and, when deliverance came, her soul rejoiced in God her Saviour. She often said, “ None know the glory of pleading with souls but those who do it.”

Whenever she found persons, to use her own expression, “ quite devoted,” she shewed uncommon respect for them ; and, in our conversation on the subject, said, “ I love to be with them : it helps me forward. I see many things in them which I want myself : but we shall soon be in heaven. I must do all I can for God every moment, and then I shall be near them in another world. Oh ! it delights my soul to see those that are not entangled with any thing below the sun ! ” Her love to the preachers and the connexion was the strongest I ever saw in any person.

She did, by her Christian charity, ‘ cover a multitude of sins.’ I never knew her speak evil of any. She said, “ When I know any evil, I tell the Lord. I can tell every thing to him.” She never would talk about the faults of others ; any thing of this nature made her quite uneasy. Her language was, “ I know it will do them no good : I feel it will hurt my mind : I want to talk of something else.” Her soul seemed always moulded into pure love.

### *Her Humility.*

Her friends sensibly feel, and all who have had a real knowledge of her character can testify, that this

grace shone the most conspicuous. There appeared nothing affected. What was seen proclaimed the sentiments of her heart. I have often thought she did not know how to dissemble. Whatever the blessings were which she received, she spent more time in thanksgiving for them than she did in the petition.

“Glory be to Jesus!” was her cry. When she professed to receive an increase of grace, there appeared an increase of holy shame in all her conduct. She appeared sunk under the weight of love, with a soul full of gratitude. The image of the Son of God was *then* the most visible. Whenever she was answered in the salvation of others, which was exceedingly common, her mind was instantly turned to “Glory, glory to thy name, O Jesus!”

I saw it was not in her to be backward when called to work for God, or to let others act before her; but her genuine humility was seen either in acting instantly or not acting, as she might be called; in being *nothing* and feeling it, or in being *any thing* for God and his glory; in being accounted a fool or wise, despised or esteemed, rejected or received.

### *Her great Patience.*

To see God in all things, is the privilege of Christians; and their happiness consists in acknowledging him as their King, Judge, and Saviour. ‘*Thy will be done;*’ “thou canst not do wrong!” was the language of Ann Cutler for eight years. She met with the greatest opposition that I ever knew any person

receive ; and I never saw or heard of her being in the least angry. She never complained of ill usage. She was sent for by many, both rich and poor ; and though she was exceedingly sensible of opposition, yet she would say, “I am not received at such a place ; but *the will of the Lord be done !*”

She bore the contradiction of sinners, and took patiently and joyfully the loss of her good name, willing to be nothing in order to possess all things. She said, “I want nothing but to suffer all that Jesus will lay upon me, and for him to fulfil his will in me every moment. I hope, through his assistance, to live as near to him as any person in this world. I know he does all things well !”

#### *Her Prayer, Manner, &c.*

I never heard any thing spoken against Ann Cutler, except her manner of approaching the Lord. I hinted before that she prayed with great exertion of voice, and, “in this she never lost her foes.” She was in our house several months at different times. It was her usual custom to arise at midnight, to pray and return God thanks for mercies received. Going to rest again, she slept till four, which was her regular hour of rising. She continued till about five pleading for herself, our family, the society, the preachers, and the whole church. If we had no meeting at five, she retired into the chapel, and there continued in earnest prayer another hour. About six she went into her room, and read the scriptures with prayer.— When she laboured with her hands, she would retire

twelve or fourteen times in the day, and pray a few minutes at a time. She continued frequently very long in private; but was very short in public, and in general with a loud voice. Her plea for this was, "I have tried to pray differently, but am always less confident. I would do any thing to please, if it would not hurt my own soul: but I am in this way the most free from wanderings, and have the greatest confidence. I dare not strive against it any more."

She prayed without ceasing. Her life was a life of prayer. Oh! that I may follow her in this as she followed Christ! "For, being in an agony, she prayed more earnestly." I have been in chapel, when suddenly the whole congregation have been affected in answer to her cries. For prayer, I never expect to see her equal again.

### *Her Modesty.*

Ann Cutler was often detained late in the evenings with people in distress, but would never return in company with young men. She conducted herself in this respect to the glory of God, to the good of his people, and to the satisfaction of all. It appears from her journal that she laid a strong foundation for this mode of conduct. A short extract from which I shall here insert.

"I am thine, blessed Jesus: I am wholly thine.—I will have none but thee. Preserve thou my soul and body pure in thy sight. Give me strength to shun every appearance of evil. In my looks keep

me pure, in my words pure—a chaste virgin to Christ for ever. I promise thee, upon my bended knees, that if thou wilt be mine I will be thine, and cleave to none other in this world. Amen.

ANN CUTLER."

It appears from different parts of her journal, that she had covenanted with God to live and die in this state ; and she certainly was in a surprising manner kept from every stain in her conduct before men ; for both saints and sinners were constrained to say—“ Nanny Cutler looks at nothing but heaven.”

### *Her Self-denial.*

When with us she lived chiefly upon milk and herb-tea : every thing strong she quietly but firmly rejected. When asked to take any thing better, she replied ; “ I dare not take it. I know what will “ grieve the Spirit.” But though she was so exceedingly temperate, she looked quite fresh and lively. I have often wondered that she went through so much labour with so little food ; but she was in an extraordinary way supported. It never appeared that by any of her labours her life was shortened. Her manner was, to see her call as clear as possible, to act in it with a single eye ; and to whatever extraordinary work the Lord called her, she believed that he would support her in it. ‘ *She was crucified to the world and the world to her.*’

*Her Conversation.*

Many have entreated her to be more conversible: but her greatest gift was not argument, or exhortation in public. She had an uncommon insight into the people's states, both in leading class and in private. She was very clear in her knowledge of repentance, faith and holiness, "but in this world knew little but herself." Her conversation was truly in heaven. If any thing light or superficial was advanced when in company, she was uneasy, and would beg for a better subject, saying, "I am tired: I must either talk "about Christ or pray; or I must retire." Thus she reproved many. I have often mourned that I was not so much in heaven.

Her words were few, '*seasoned with grace*,' making a deep impression wherever she came. With all this she never had any gloom upon her countenance: but still presented the image of that sweet, that happy mind which was in Christ. I have seen her, when speaking of the glory of the world to come, stop suddenly, apparently filled with the Spirit; and, when she could speak no more, she quietly sunk beneath the power of God, arose, and retired under a holy shame.

*Her Union with Father, Son and Holy Ghost.*

This experience is what Mr Wesley advised her to make known but to few. Yet it may not be wrong, as she is gone, to reap the fruit of her labours, by declaring a few particulars for the benefit

of those who are earnestly seeking the same privilege. It was her method, as appears from her papers, to renew her covenant with God every day in these following words: "Blessed Father, loving Jesus, Holy Spirit! I give my body and soul into thy hands. "Have thy whole will on me, use me for thy glory, and never let me grieve thy Spirit. I will be thine every moment; and all that thou art is mine. "We are fully united: we are ONE; and I pray that we may be one for ever. I give myself again to thee: give thyself again to me!"

"Father! I reverence thy majesty and sink before thee: thou art a holy God. I submit my all to thee. I live under thy inspection, and wonder at thy glory every moment. Blessed Jesus! Thou art my constant friend and companion. Thou art always with me. We walk together in the nearest union. I can talk with thee as my Mediator. Thou shewest me the Father and I am lost in beholding his glory. Thou takest me out and bringest me in. Thou art with me wherever I go. Mine eyes are upon thee as my pattern and continual help!"

"Holy Spirit! thou art my Comforter. I feel from thee a constant burning love. My heart is set on fire by thy blessed influence. I pray by thy power. It is through thee I am brought to Jesus, through Jesus I am brought to the Father, and in the Father I am swallowed up in what I call glory: and I can say, Glory be to the Father, glory be to the Son, and glory be to the Holy Spirit!"

" I have union with the Trinity thus: I see the Son through the Spirit, I find the Father through the Son, and God is my all and in all!"

Her feeling expressions proved to us that she experienced this salvation: She had continual fellowship with the blessed THREE-ONE; THREE in office as it respects us in our present state, but ONE God absolutely, world without end.

### *Her Labours.*

Ann Cutler desired that I would declare my mind freely concerning her call to different places. Two years before she entered into this way I persuaded her to the contrary, but at different times she believed it was her duty; and when she went to a strange place her labours were much blessed. ~~She came to~~ see us at Dewsbury, where religion had been, and was then, in a low state. In this circuit numbers had been destroyed through divisions, &c. I could not find a person that experienced sanctification, and but few who were clear in the knowledge of pardon. Our first year was a year of hard labour and much grief. The societies in some places increased, but active religion scarcely appeared. Nanny Cutler joined us in continual prayer to God for a revival of his work. As I was praying in my room, I received an answer from God in a particular way, and had the revival discovered to me in its manner and effects. I had no more doubt. All my grief was gone. I could say, "The Lord will come; I know he will come and that suddenly."

Nothing appeared very particular, till, under Nanny Cutler's prayer, one soul received a clean heart. We were confident that the Lord would do the same for others.

At a prayer meeting two found peace with God ; and the same week two more received the same blessing. On Sunday morning we had a love-feast for the bands, when several were much concerned for sanctification. One young woman received the blessing. On Monday evening the bands met. A remarkable spirit of prayer was given to the people. Four persons received sanctification, and some were left in distress.

Several, who were the most prejudiced, were suddenly struck, and in agonies groaned for deliverance. On Thursday, one, who for a fortnight had been exceedingly pained for want of purity of heart, was delivered.

The work continued almost in every meeting ; and sixty persons in and about Dewsbury received sanctification, and walked in that liberty. Our love-feasts began to be crowded, and people from all the neighbouring circuits visited us. Great numbers found pardon, and some perfect love. They went home, and declared what God had done for them.

The more I consulted the Acts of the Apostles and Church history, the more I was convinced that this was no new thing, either in its manner or effects ; but that in every great work of God similar things

were produced. I consulted several of the senior brethren, who exhorted me to use every means to support the revival. Satan began to use his agents in different ways. Some said one thing, some another; but no man, without the Spirit of God, can properly judge of the matter. All must miss the mark, except those who are taught of Christ: and no greater mistakes can be made than those persons make who presume to say any thing of the work of God, and do not feel his love.

The work in a few weeks broke out at Greatland. Ann Cutler went over to Birstall, and was there equally blessed in her labours. She went into the Leeds circuit; and, though vital religion had been very low, the Lord made use of her at the beginning of a revival, and the work spread nearly through the circuit. Very often ten or twenty, or more, were saved in one meeting.

She and a few more were equally blessed in some parts of the Bradford and Otley circuits. Wherever she went there was an amazing power of God attending her prayers. This was a very great trial to many of us;—to see the Lord make use of such simple means, and our usefulness comparatively but small. I used every means, in private to prevent prejudice in the societies; but with many of my good elder brethren it was impracticable.

The Lord saw that, in Yorkshire, we were in too great union with the world, which had certainly been the case for a number of years. He now drew the

line; and to his name be ascribed the *wisdom and glory*.

The success which attended Ann Cutler among rich and poor for two years, might be proved from her papers. Many of the fruits are gone to glory, yet a cloud of witnesses remain in different places; who, I trust, will join her in singing everlasting praise to God and the Lamb. May her conduct be their example, and may they evidence the power they have felt under her prayers, by living and dying in the fulness of God!

I believe if we had heartily closed in with the kind providence of God, if we had all set our shoulders to the work, and known this great day of visitation, all the nation might have tasted his goodness. May God grant these things may not be for ever hidden from our eyes!

The last journey which Ann Cutler took, was to Oldham, Manchester, Derby and Macclesfield.

To her sister at Blackburn, she writes as follows :

"Manchester, November 3.

"DEAR SISTER,

"I hope you are well and happy. I find that my soul gets more friendship with Jesus. The last five days I have been in this town I have been happier than ever before. The last week but this, at Oldham and Delph, and another place, nearly a hundred souls were brought to God. Many cried for mercy and the Lord delivered them. In this town I cannot ex-

actly tell the number. God has sanctified many, some preachers and leaders. Glory be to God for this glorious work which he is carrying on in the earth! I hope it will revive at Blackburn. I find my desire to please God is greater than ever. My soul is wholly taken up with God. I am closely united to Jesus; it is heaven below: and my desire for the salvation of others is so great that I can spend and be spent for the Lord.

“ Dear Sister, my Mother is now where sabbaths never end. I think we shall soon be there, and meet to part no more. It is good to live near to Jesus here, and then we shall be near him in heaven. Oh! let us double our diligence and be determined to be all devoted to God! There is a greater fulness. God bless you more and more, and may he fill you with all this fulness of God! Let us not be stopped in our journey, but obey the voice of God. God help us to redeem every moment of time! Oh, pray for me! I often pray for my sisters. I hope to meet thee in heaven. Give my love to them all. God bless you all! I am going in the morning to the Leek and Derby circuit.

“ ANN CUTLER.”

To a friend in Preston about the same time she writes thus:

“ DEAR SISTER,

“ I find Jesus very precious. I hope you are well. God is love. I have been at Mr. B.’s above a week. The first day I came the Lord sanctified

his spirit. The next morning his wife received the same blessing. Every day some are brought to God. One day twenty five were justified; some sanctified. The Lord is carrying on his work. I think they have sixteen servants engaged in it. Three or four have received clean hearts. I never had a more blessed time than I have had here. I want to be more like Jesus. Let you and me give ourselves to God every moment, and seek in all things how to glorify him. Pray for the preachers, that you may receive them as from God. Whilst we live in the will of God, nothing can hurt us. No cross, no trial, need hinder our prospering, while we leave all and follow Christ. Watch against a light spirit, and all useless conversation; and let us pray every hour that God may save us from a mere form of religion. May the power of God dwell in us!

“ANN CUTLER.”

To another.

“DEAR SISTER,

“Though absent in body, we are often present in spirit. Let us soar away, beyond temptation’s power, to the dear wounds of Jesus. The greater the cross, the brighter the crown. Let us use all the light we have and all the love, and God has promised to give us more. If God be for us, who can harm us? Let us yield ourselves wholly unto the Lord, and sink into the will of God. Near forty souls were brought to God the last night. The

Lord is making some rich men rich in the faith.—  
Few of these will come so low as to cry for mercy.

“ ANN CUTLER.”

To Mrs. D\* \* \* \*, of Leeds.

“ Derby, Dec. 8, 1794

“ MY VERY DEAR FRIEND,

“ I hope you are well. I find God is true : he does not fail. I have seen many souls convinced and converted to God. I was above a week in Oldham circuit. We believed there was near a hundred souls brought to God. I have been above a fortnight at Manchester. Some were justified and some sanctified every night. On some nights eight and nine, some twelve, some twenty, one night thirty, and on another nearly forty souls found peace with God. I have been above a fortnight in Leek circuit. The Lord heareth and answereth prayer. Some nights eight, and one night eleven, found peace.—I have been one week in Derby circuit. In this week above forty souls were set a liberty : some cleansed from sin. Four men came on Sunday thirteen miles in deep distress. They all went home happy. Some kneeled in the time of preaching, their distress was so great. On Saturday night, one, who mocked us, was seized by the power of God : he cried for mercy, and the Lord saved him. I see much of the Lord’s presence. I am going for Macclesfield. They have sent for me. I have had a very happy time in my own soul. He compasseth me about with favours. I find a sweeter

union with Jesus Christ than ever. He is all in all. I can freely give my soul to Christ every moment. I bless God that he can employ such a worm.— I hope you are happy. I pray for you every day. We are one in heart. We are nearer and nearer meeting in glory every day. Let us be faithful to God, and he will guide us continually. He will be our sun and shield. God bless you and your family. Pray for me that I may be faithful. I could love to hear from you. Give my love to your husband and family; to Mrs. Crosby and Mrs. Tripp. Mr. Nelson desires his love to you. He is faithful in his Master's cause. Give my love to Mr. and Mrs. J\_\_\_\_\_, Mr. B\_\_\_\_\_, and all the dear friends in Leeds.

“ ANN CUTLER.”

An account of her sickness and death, by Mrs. Highfield, in a letter to Dr. Aspden, of Blackburn.

“ Macclesfield.

“ DEAR SIR,

“ According to your request in a letter to Mr. Mason, dated January 12th, I will endeavour to give you a few particulars relative to the death of Ann Cutler. I would have done it sooner, had not the affliction of my family prevented. The time she was with us, it seemed to be her daily custom to dedicate herself, body and soul, to God; to make that sacrifice which the apostle recommends, when he says, ‘ *I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable* ’

to God, which is your reasonable service." She came to Macclesfield very poorly of a cold, on the 15th of December, being our preaching night.— She had an earnest desire to have a prayer meeting; but I told her, on account of preaching being so late as eight o'clock, and the classes having to meet after, it would not be convenient. But she was very importunate, and said, she could not be happy without one; adding, 'I shall not be long here, and I would buy up every opportunity of doing something for God, for time is short.' Knowing she had an uncommon talent for pleading for such souls as were coming to God, we got a few together, to whom she was made a blessing.

"Tuesday the 16th, she was poorly, but used no less exercise in prayer, and would frequently say, 'I want to redeem time better, for I believe I shall not be in this world much longer;' and would lift up her eyes to heaven, and say, 'O blessed Jesus! teach me to redeem time better, that I may live more to thee than I have ever yet done, that I may walk as thou also walkedst here below.' At night we had our prayer-meeting, in which she was very earnest in wrestling with the Lord for a present blessing for every soul. Indeed, it was a blessed time to very many, a time in which much of the power of God came down. I believe it was a season that will never be forgotten. After this meeting concluded we went to another, where she exercised several times. I think it may be truly

said, that she '*prayed with all prayer*,' and lived constantly in this spirit.

"On Wednesday the 17th, she complained of a soreness at her breast, and, for all this, did not abate of her usual exercise in prayer. The morning she employed in visiting sick persons, and many times prayed sweetly with them and for them. The afternoon she spent in praying with several friends. In the evening we had a public prayer meeting in the chapel. She then stood upon one of the forms, and gave us an exhortation, which was well approved. She was uncommonly earnest for precious souls. The zeal she had for them seemed to be unparalleled. There were many singularly blessed of God. The meeting continued till one o'clock in the morning. After this she took a little refreshment; and, after our family devotion, she desired us to retire and leave her, for she wished to pray a while by herself. I said—'Nanny, you have had a long meeting, go to bed:' She said, 'Bless the Lord! my soul is quite happy, I feel a nearer union with Jesus than I did yesterday.'

"In the afternoon she said, 'I want us to pray together, that we may obtain a blessing: come, let us go to the Lord Jesus, and let us go empty that we may be filled.' When we sat down to dinner, she praised God; and said, 'Glory be to God! I find he is quite willing to give grace and glory! I feel he does not withhold any good thing from me.' She seemed quite in a rapture, saying, 'O Jesus! I long

'to be with thee, that I may give thee greater praise.' She now retired, and spent the greatest part of the afternoon in prayer, as usual. A friend invited her to drink tea. The time being come, she came to me and said, 'Did I promise?' I told her I did not know. To which she replied, 'I am so feeble in body, I think I had better stay.' A person calling upon her, she went and came back exceeding poorly, but thankful to God; saying, 'Jesus has blessed my soul.' Soon after this she said, 'Christmas is very near ;' and added, 'last Christmas I went to see my mother, but now she is in glory ; and I wish much to see her this : and I know not but I shall, for I feel as if I expected it.' This was not the only time she talked thus, for she frequently made use of some such language. This evening we went to a meeting a little out of town, and in the meeting she prayed several times, and repeatedly praised God for condescending to bless both her body and soul. About the middle of the meeting she gave out,

This, this is the God we adore,  
Our faithful unchangeable friend;  
Whose mercy's as great as his power,  
And knows nor beginning nor end.

'Tis Jesus the First and the Last,  
Whose Spirit shall guide us safe home;  
We'll praise Him for all that is past,  
We'll trust Him for all that's to come.

evidently feeling every word she spoke:—at which time she sung with all her might, though singing was very unusual with her. It was a blessed

time to many, and also to herself. Much of the divine presence was with us, and (I bless the Lord!) she was well received. As we were returning home she said, 'The Lord has wonderfully blessed me; not only in my soul but my body, for I feel quite well.' After we got home she began to cough very much; but being soon better, she resumed her conversation, which was always about heaven or heavenly things. She said, 'Friends, I shall be in heaven before you, and then how glad shall I be to welcome you there! I long to see Abraham, Isaac and Jacob, Wesley, Fletcher, and some other dear friends that I have known on earth.'

" Friday the 19th, her cough began to be exceedingly troublesome, yet she was no less fervent in spirit. She spent all the day in retirement; and I doubt not, had she been seen, it was the greater part of the time upon her knees, pouring out her soul before God in prayer and praise. At night, her cough still increasing, prevented her being at the preaching.

" Saturday the 20th, she was worse, and could not exercise in prayer without great difficulty. She came into the prayer-meeting, and it may be said, she prayed as Christ did in the garden; which well became a dying person.

" Sunday the 21st, she had great difficulty in breathing, and often said, 'Jesus is about to take me home. I think I shall soon have done with this body of clay; and Oh, how happy shall I then be

when 'I cast my crown before him, lost in wonder, love and praise !'

"Monday the 22nd, she was much the same in body, but in a sweet frame of mind, perfectly resigned to the will of God, saying, 'Welcome life, or death, 'or sickness ! just as seemeth good in the sight of the Lord.'

"Tuesday the 23rd, she was much worse. It was with much pain that she could talk. After dinner she was obliged to go to bed, and said but very little. In the evening she came into the prayer-meeting, but was obliged to leave us as soon as she had prayed once. She had but little rest this evening.

"Wednesday the 24th, she sat up as usual, and spent most part of the morning in prayer. After dinner she went to bed again; and the little she could say was seasoned with salt, administering grace to the hearers.

"Thursday the 25th, she came down for the last time; but, by the advice of the doctor, she went to bed, and her affliction became very heavy, yet she continued instant in prayer and praise to God, often saying, 'All I have and am I will give to thee, my God ! Make me live every moment in the Spirit. Dear Jesus, take me for thy bride and walk in me every moment ! Oh, how I long to be with thee in heaven !' She had a very restless night.

“ Friday the 26th, she was desired to say if there was any person to whom she would wish to send: she answered, ‘ No, except to ——;’ who was immediately written to. At five o’clock in the evening, she began to be so ill that we thought her departure at hand. About seven o’clock she said, ‘ I think I have the pains of death upon me; but what a blessing it is, I am going to Jesus! For I am sure he is mine, and I am his.’ As she was able, she repeated these words, ‘ I am sure he is mine, and I am his,’ at least twenty times. At nine o’clock, she was easier, and had a comfortable night.

“ She was much better in the morning, and continued to be so all the day. Her soul seemed very much engaged with God. In the afternoon, I asked her the state of her mind: her answer was, ‘ Quite happy in the love of God.’

“ About half past twelve o’clock on Sunday morning a friend and I joined in prayer with her. When we had concluded, she sat up in bed, and prayed with such exertion of voice as astonished us. She prayed most earnestly that God would revive his work in Macclesfield. The preachers and leaders seemed much impressed upon her mind. She was uncommonly drawn out in prayer for them.

“ Sunday the 28th, she was a little better, and was desirous of getting up, and did, whilst the bed was made; but wished to lie down again immediately. After dinner she was worse, and complain-

ed of a pain in her breast. I asked her if I might send for the doctor; she said, I might, but added, 'He has done all he can: let us both be perfectly resigned to the will of God.' In the evening she was very restless, with a degree of delirium.

"About three o'clock on Monday morning, she began to ascribe glory to the ever blessed Trinity; and continued, saying, 'Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost,' for a considerable time. Afterwards she altered much for death. About seven o'clock, the doctor, with those about her, thought she was just gone, but, to our great surprise, she continued in this state till between ten and eleven o'clock in the forenoon. She then lifted herself up, and looked about her, and spoke just to be heard and was very sensible: she seemed perfectly composed, but her strength nearly gone. About three o'clock she looked at the friends, and said, 'I am going to die;' and added, 'Glory be to God and the Lamb for ever!' so loud as to be heard in any part of the house, till she was quite exhausted. About six o'clock I said, 'Nanny how are you?' With a faint voice, she said, 'I am very ill.' I replied, 'You are, but I trust your soul is perfectly happy.' She said, 'Yes, it is, but I cannot so fully rejoice because of the weight of my affliction., I said, 'Well, the Lord does not require it, or he would give you strength.' 'Yes,' she said, 'he would. Glory be to God and the Lamb for ever!' These

were her last words. Soon afterwards the spirit left this vale of misery.—So died our dear and much valued friend, Ann Cutler.

“The above are the particulars of her life during the time she was with us, and an account of her sickness and death, as far as I am able to recollect.

“I am your's, &c.

“A. H.



James Nichols, Printer, 2, Warwick-Square, London.

